20—26. ST. LUKE. 403   
   
   
 man also died, and was buried ; 8 and in V Ae he lift up   
 his eyes, being in torments, and seeth Abraham afar off,   
 and Lazarus in his bosom. % And he cried and said,   
 Father Abraham, have mercy on me, and send Lazarus,   
 that he may dip the tip of his finger in water, and cool   
   
 my tongue; for I am tormented in this flame. 25 But   
 Abraham said, Son, ™ remember that thou in thy lifetime men. vis   
 Wreceivedst thy good things, and likewise Lazarus evil   
 things : but now he is \* comforted, and thou art tormented.   
 % And beside all this, between us and you there is a great   
 gulf fixed : ¥ so that they which would pass from hence to   
   
   
 Y literally, Hadés. It is not the final of torment.   
 W render, receivedst in full.   
 X read, with all the ancient authorities, here.   
 Y render, in order that.   
   
 The death of the rich man last when they left their bodies?   
 should be remarked; Lazarus was taken 2.) The answer is solemn, calm, and   
 soon from his sufferings; Dives was left fatherly ;—there is mocking, as is   
 longer, that he might have space to in the Koran under the same circum-   
 repent. and was buried] There can stances; no grief, as is sometimes repre-   
 be no doubt that the is mentioned sented affecting the blessed for the   
 as being congruous to his station life, lot of the remember] Analogy   
 —and, as Trench observes, ‘in a sublime gives us every reason to suppose, in   
 irony,’—implying that he had all things the disembodied state the whole life on   
 properi cared for ; the purple and fine earth will lie before the soul in all its   
 inen which he wore in life, spared at thoughts, words, and deeds, like a map   
 his obsequies. 23. in Hadés} Hadés, of the past journey before a traveller.   
 in Hebrew Shedl, is the abode of all That which he was to remember is not   
 embodied spirits till resurrection not, sufficiently by ‘ receivedat,’ V.:   
 the place of torment,—much less hell, as —it is analogous to the word in Matt. vi.   
 understood commonly, in the A. V. 2, 6, 16,—and expresses the in full,   
 Lazarus was also in Hadés, but separate the exhaustion of claim on. Those   
 from Dives; one on the blissful, other that were good things to thee, thy good   
 on the baleful side. It is the gates 9 things came to an end in thy lifetime:   
 Hadis, the imprisonment of death, whi there are no more oe What a   
 shall not prevail against Church (Matt. weighty, precious is this were it   
 xvi. 18) ;—the holds the key of not for it, De Wette and the like, who   
 Hadés (Rev. i. went into maintain that the only meaning of the   
 the same Hadés, of which Paradise is a parable is, Woe to the rich, but blessed   
 part. in torments—not eternal con- are the poor,’ would have found in this   
 demnation ;—for the judgment has not yet verse at least a specious for their   
 taken place; men can only be judged in view. evil things—not, his evil   
 the body, for the deeds done in the things,—for to him were not so.   
 —but, the certainty anticipation of comforted : see vi. 24. 26.) Even   
 he lift his eyes, necessarily if it not s0,—however, and for what-   
 to a higher place, though that may be aoever reason, God’s decree hath placed   
 meant. 24.] “The proud man of thee there,—thy wish is   
 earth is the beggar in hell,” Augustine. a great gulf] In the interpretation,—the   
 On Father Abraham see Matt. iii. irresistible truly 60, but so   
 this flame, not (i.e. such on earth—by which the Almighty   
 fined to his own feeling) only, though Hand bath separated us and you, order   
 perhaps mainly. But where lies the limit that, not merely so none may pass it.   
 between inner and outer to the disem- In the graphic description, a yawning   
 bodied? Hardened sinners have died cry- chasm impassable. is fixed] ever.   
 ing ‘Fire!’—Did the fire leave them, This expression precludes idea that the